

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## North Korea: hermit kingdom or next open door for gospel?

By Erich Bridges

SEOUL, South Korea (BP) — Korea once was the reclusive "Hermit Kingdom" of the East — closed to the outside world and closed to the Christian gospel.

North Korea still is, but maybe not for long.

The communist north remains hermetically sealed off to most outsiders. And it definitely has a king: the "Great Leader" Kim Il Sung, absolute ruler for more than four decades. It even has a crown prince — Kim's son, Kim Jong Il. The "Dear Leader" already has assumed much of his elderly father's powers in the first dynastic succession in a communist state.

While the rest of the communist world has begun opening to the world, North Korea seems frozen

in time. Despite limited attempts to attract more investment and tourism from non-communist countries, the government reportedly fears too much foreign influence will undermine its rigid control of society.

Meanwhile South Korea races ahead economically, struggles toward full democracy and — most significant for the church — solidifies its status as the Asian powerhouse of Christianity.

What is now North Korea was once the heart of Korean Christianity. But Christianity was suppressed in the north after Korea was divided and communists took over following World War II. Many believers fled south, died under persecution, or were killed during the Korean War.

Russia has finally reopened its doors to the gospel, at least for the moment. China is still firmly communist, but officially admits — and more or less allows — tens of millions of Christian believers to worship. Albania, once the self-proclaimed "world's first atheist state," is witnessing the rebirth of a vital church.

In North Korea, by contrast, a grand total of three church buildings can be found — two Protestant and one Catholic, all in the capital of Pyongyang. That's three more than existed before 1988.

But times are changing too fast for North Korea to ignore. Its "juche" philosophy, also known as "Kimilsungism," calls for absolute self-reliance. Yet it must increase international ties to pay off a large foreign debt and survive economically. Communism has failed politically or economically almost everywhere else, and even North Korea's closest ally — China — is pressing it to open up.

"The economy of North Korea has shrunk over 20% in the last two years," said a close observer. "Exports have dropped off radically with the fall of communism in the Soviet Union. Even China refuses to sell oil and other raw materials to North Korea without payment in hard currency."

How to generate more hard currency? Foreign tourism and investment. But tourism poses a dilemma. "To permit tourism is to permit the outside influence so undesirable to the communist government," explained the observer, who asked not to be identified. "To restrict tourism is to bar the entrance of hard currency that is so needed for the continuing survival of the communist regime."

One foreign visitor to North Korea last year was Billy Graham, who dined with Kim Il Sung himself and spoke to scholars and official Christian leaders. Some say the visit, like Graham's trips to Moscow before the fall of communism there, was stage-managed by the government for public relations advantage abroad and minimal impact at home.

Still, the Graham visit was "very significant," insisted missions researcher David Barrett. "You can't apply normal criteria of judgment to things like that. How many other people would have been able to do it, to start with? The fact that he was able to do it and others could not means that it's a significant step forward. They went out of their way to receive him, which is really quite extraordinary."

Added the unnamed observer: "When the movement of a glacier is measured in millimeters, any movement or change must be considered significant."

Also, even the North Korean government and the officially recognized Christian association admit religious activity goes on outside the church buildings in Pyongyang. House churches, both recognized and unrecognized, meet around the country.

"Information keeps coming through that house churches are multiplying, the same as in China 20 years ago, when nobody thought there would be this enormous surge," Barrett said. "It's a development on both sides of the (Chinese) border with North Korea."

Many ethnic Koreans living in China travel between the two countries on business. Large Korean communities also exist in the Russian region bordering North Korea. Numerous Korean Christians worship in China and Russia.

"We believe there are a minimum of 30,000 believers" in North Korea, Korean-American Christian Isaac Lee told News Network International. "Those are just the ones we've identified. There are probably about 1.5 million."

Barrett estimates perhaps 1% of the population is Christian. That's about 200,000 people — still high for a society like North Korea. More than 40% of the people, he adds, may have heard the gospel.

"They may have had (gospel) presentations, they may not," he said. "They may have heard radio broadcasts (via government radios altered to receive foreign broadcasts). They may have secretly had Christian literature for years which they are preserving. You can submerge Christian influences like the

Scripture under communism, but you certainly don't get rid of it."

Other hopeful signs can be found:

— A North Korean dictionary that once defined Christianity in derogatory terms such as the "myth of Jesus" and "propaganda of the church" uses neutral descriptions in a more recent edition.

— Contacts with North Koreans traveling outside the country verify that people there still express interest in spiritual matters. Several North Korean officials and workers outside the country who have been approached with a sincere gospel presentation have responded by embracing the faith.

— A number of North Koreans reportedly have become Christians inside their homeland and left for other countries when they weren't allowed to practice their faith.

Outside ministries to North Korea include Scripture delivery, radio broadcasting, and human needs ministries. But each

faces severe restrictions and limitations, according to workers involved.

Radios in North Korea, for example, are fixed-dialed, which means they can receive only government broadcasts unless they are altered. Scripture portions and Bibles are carried into the country by couriers, but society is so tightly controlled that the delivery is always in doubt.

But South Korea's enormous Christian community — now up to a third of its population of 44 million — has made the north its main object of prayer. When the north opens, the southern church will be ready.

Bridges writes for FMB.



The divided Korean peninsula is the last stand of the Cold War, and it still could explode into hot war at any moment. Despite the fact that the American and Soviet superpowers behind the original division of Korea no longer threaten each other, North and South Korea remain enemies. But the north — long closed to the outside world and the Christian gospel — may be forced to change by economic problems and a changing world. (BP map by Marty Croll)



**HERMIT KINGDOM NO MORE?** — Will this young North Korean ever have an opportunity to hear and embrace the Christian gospel without fear? Perhaps. The nation remains probably the most tightly controlled society in the world, but economic conditions and world changes may compel even North Korea to open up. Already, mission researcher David Barrett estimates, about 1% of the population of 22 million may be Christian. Before communism the north was the heart of Korea's powerful Christian movement. (BP photo by Warren Johnson)



## EDITOR'S NOTEBOOK

Guy Henderson

## The homosexual amendment

The Southern Baptist Convention in Houston will consider, probably for the first time ever, a matter of behavior to determine a church's "friendly cooperation." Since 1845 cooperation has been a matter of membership or financial contribution to SBC causes. Perhaps this determination is needed, but we should take a long look at it before it becomes a part of Article III of the Convention's constitution.

The matter is a proposed constitutional amendment on homosexuality, declaring churches which "affirm, approve, or endorse homosexual behavior 'as not' in friendly cooperation with the SBC." Little opposition is expected.

This is a matter of great importance to Baptists, and it is important that we express our opposition to homosexuality. It is evident that 99% of Southern Baptists oppose homosexual behavior. We've passed resolutions, made statements, written articles, and preached sermons to let our opposition be known.

We have made it so plain that it has just about ended any hope

of Southern Baptists ministering to homosexuals. We've let the action of several churches, militant homosexuals, and the proposals of President Clinton stampede us into a proposed constitutional change.

Surely there are ways to deal with this without nailing it to the door of the constitution. Does this move us a step closer to labeling our sins, in which we will have venial sins which are small and do not deprive the soul of sanctifying grace, and mortal sins which stop the flow of grace entirely?

Could we not modify the amendment to read, "churches which affirm, approve, or endorse sexual immorality?" Why limit it to just one sin? There is still abortion, adultery, a couple living together prior to marriage, sex abuse, incest; are we saying these are lesser sins, hardly worth a constitutional change?

Then why limit this to sexual sins? Dare we bring up murder, stealing, gambling, idolatry, and bearing false witness? Let us not speak of the sins of omission, or will we some day face

an amendment declaring, "churches which affirm, approve, or endorse the sin of not loving God with all your heart, mind, and soul...?"

Somewhere in our amendment proclivity, we will have to deal with non-tithers, breaking the rules of the Sabbath, or people who don't believe like we do, and suddenly we have an exclusive self-righteousness that the Pharisees would envy.

The sin Jesus hated most was not adultery, murder, nor even homosexuality. He had only scorching words for the Pharisees: "Woe be unto you, blind guides who lay heavy burdens on people that you yourself cannot bear..." He said to those who quickly condemned sin in others when a worse sin was in their own lives, "For it is not the whole who need a physician but the sick."

Most Baptists detest the sin of homosexuality, but a resolution at the convention would do as well in making our convictions known. We do not need a prohibitive amendment against one sin, while we ignore the weightier matters.



## Commendations

The Easter Sunday edition of the Jackson Clarion-Ledger made for interesting reading. In an editorial, the writer opined that Easter provides a profound message... the celebration of the Resurrection.

Then you have columnist William Raspberry (Washington Post) asking if the proper position of government is "hostility" to religion. He feels the judicial trend has been to read the First Amendment as forbidding not the establishing of religion, but the respecting of religion. He questions the sensibility of a policy that allows for the free distribution of anything from Klan literature to condoms, but gags at the distribution of Bibles: "Isn't it possible to prevent the 'establishment' of religion without doing our judicial best to eradicate religion?"

David Awbrey, of the Wichita (Kansas) Eagle, writes that losing touch with religion has cost the USA dearly. He writes of our obsession for mental and physical fitness, and the neglect of the spiritual. Awbrey declares "this loss of faith has been devastating to modern culture. Who, for example, would argue that today's art — obsessed with sexual degradation — in any way matches the soaring medieval cathedrals as a tribute of creativity? Who would argue — TV sitcoms give children role models as positive as the Hebrew patriarchs or Christian saints."

We've often had words of condemnation for the contents of our daily newspapers. Let's add a word of commendation for the inspiring Easter edition. — GH

Begin now to prepare for...

## 1993 Day of Prayer, Fasting for World Evangelization

It isn't too early for Mississippi Baptist churches to begin to prepare for the 1993 Day of Prayer and Fasting for World Evangelization, 6 p.m. May 28-6 p.m. May 29. Each year Southern Baptists and other Great Commission Christians worldwide hold a Day of Prayer and Fasting for some of the world's 3.5 billion lost people. The focus of this year's prayer emphasis is Mongolia.

Mongolia, located between Russia and the People's Republic of China, is slightly larger than Montana, Washington, Oregon, California, and Nevada combined. It has a population of 2,227,000 — only a little less than the state of Mississippi. Surveys of the country were made in 1989 and a non-residential missionary was assigned to the country in 1990. An International Service Corps couple is now resident in the capital of Ulaanbaatar, Mongolia's capital city, along with a veteran couple who arrived in January of 1992.

With the fall of communism in the Soviet Union, Mongolia adopted a new constitution and changed its communist name. It became "The State of Mongolia" in January 1992.

CSI (Cooperative Services International) signed a Protocol of Cooperation with the Ministry of Agriculture to provide specialists to improve their agricultural yields, introduce new crops, develop food preservation and transportation systems, and to assist in marketing procedures. Another Protocol of Cooperation has been signed with the Ministry of Health Care to provide medical specialists to assist in moving their medical services system from a socialized base to a private practice base.

A number of ministry related opportunities were launched in 1992, including Scripture translation, tract production, radio broadcasting, television and film production (which began with the "Jesus" film being shown in pub-

lic schools), evangelism and crusades, plus some development aid work.

In 1991 there were only four known Christians in Mongolia. According to recent reports Mongolia now has 10 congregations in four different locations in different cities, with a total membership of 855 members. An English-language Bible study has been started.

Make plans to promote a Day of Prayer and Fasting in your church. A free packet, available after April 30, will help you promote this emphasis. The packet includes prayer guide and video, plus The Commission magazine coverage on Mongolia.

To order any or all of the elements in the packet, call Customer Service at 1-800-866-FMB1 or write the Foreign Mission Board: P.O. Box 6767, Richmond, Va. 23230-0767. Tell them that you were informed of this offer through Global PrayerGram. Allow two weeks for delivery.

## Quotes worth reading

"We have spent the past 30 years determined to secularize our society. We live in a Donahue-ized culture in which we sit and watch, hour by hour, the banality that passes for knowledge on television, and we rarely think about issues in terms of Judeo-Christian truth." — Chuck Colson, founder, Prison Fellowship

"Our Baptist colleges are unapologetically Christian and yet each college is unique and reflects its own character even as sunlight throws off different colors of light as it shines through each prism of glass. I've noticed historically that denominations which have died or withered on the vine first severed their relationship with their colleges. To sever that relationship is the first step toward self-destruction and self-annihilation." — James H. Taylor, president, Southern Baptist Colleges and Schools, quoted from the Educator

"Nearly 3 million children were reported victims of abuse and neglect last year. Sex-abuse cases are among the most tormenting, for many turn on the testimony of small children. Advocates urge courts to believe the children. But a growing minority of experts think overzealous prosecutors actually plant false memories in kids' minds. When does the good fight to protect our children go too far?" — Newsweek (April 19, 1993)

"If you have only a hammer you whap everything." — Anonymous

"At Christmas the kids hang up their stockings. After that, it's a full year before any one of them hangs up anything again." — Harried Mother

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# Task force examining SBC hears study group reports

By Herb Hollinger

CONROE, Texas (BP) — The work of 100 people in nine study groups drawn together to look at the Southern Baptist Convention was reviewed by a task force but no recommendations were approved during an April 13-14 meeting at a resort north of Houston.

"There was genuine excitement as the reports from the study groups were discussed," H. Edwin Young, president of the SBC and pastor of Second Church in Houston, told Baptist Press. "But the task force will continue, through correspondence, conference calls... to come up with findings which will help us (Southern Baptists) to fulfill the mandate God has given us."

Young appointed the nine study groups last September to examine "where we've been, where we need to be." The co-chairmen of the nine groups met with Young and task force general chairman James T. Draper Jr., to give summaries of

their findings. Draper is president of the Baptist Sunday School Board.

"We want to do it properly. We want to use proper procedure. We have strong confidence in our Southern Baptist cooperative efforts," Draper said.

"We have no axe to grind. There was a real diversity in the 100 people who were on the study groups; they represented the diversity of the SBC."

Draper said the task force recommendations or suggestions would be channeled to the proper agencies as they are developed, but the work of the task force will be finished by the SBC annual meeting in Orlando, Fla., in June 1994.

Whatever the outcome of the meeting, Young was unquestionably optimistic and positive about the task force deliberations.

"The meeting was characterized by openness, honesty, transparency," Young said. "This is not pie in

the sky; we feel under a mandate that we have as Southern Baptists."

Young said the group spoke of "great appreciation for the past, the dreams, sacrifices and big decisions of those before us. We stand on their shoulders."

And, Young said, the task force will look at "where we are today, with a mandate for spreading the gospel and putting a Bible in every person's hands."

Although Young and Draper were reluctant to talk of details, both said there may be some recommendations which would require action by the SBC itself, possibly constitutional changes. But, Draper added, the recommendations would come through the proper channels, i.e., the SBC Executive Committee for constitutional and bylaw changes.

Young also noted all of the 100 people involved in the study groups and the task force did so on their own expense; "no Coopera-

tive Program funds were used." Even members of the 20-person task force provided for their own travel to Bentwater on Lake Conroe resort for the meeting. Young said he took care of their lodging at the resort.

Although not all the co-chairmen of the study groups were present at the meeting, reports were given for all the groups: theological, Timothy George, dean, Beeson Divinity School at Samford University, Birmingham, Ala., and Roy Honeycutt, president, Southern Seminary, Louisville, Ky., co-chairmen; reaching the world, Charles Fuller, pastor, First Church, Roanoke, Va., and Jim Henry, pastor, First Church, Orlando, Fla.; reaching youth and children, Dwight (Ike) Reighard, pastor, New Hope Church, Fayetteville, Ga., and Rodney Gage, Texas-based evangelist.

Reaching America, Fred Wolfe, pastor, Cottage Hill Church,

Mobile, Ala., and Frank Pollard, pastor, First Church, Jackson, Miss.; women's ministries, Susie Hawkins, Fort Lauderdale, Fla., and Sarah Maddox, Brentwood, Tenn.; multi-ethnic, George Harris, pastor, Castle Hills First Church, San Antonio, Texas, and James Semple, director, state missions commission of the Baptist General Convention of Texas.

Cords and stakes, Charles Carter, pastor, Shades Mountain Church, Birmingham, Ala., and Jerry Vines, pastor, First Church, Jacksonville, Fla.; family, Charles Page, pastor, First Church, Charlotte, N.C., and Stephen Davis, pastor, First Church, Russellville, Ark.; and Cooperative Program and special offerings, Ralph Smith, pastor, Hyde Park Church, Austin, Texas, and C.B. Hogue, executive director of the California Southern Baptist Convention.

Hollinger is director of Baptist Press.

## Missions Fair, projects, seminars slated for WMU annual meeting

By Susan Doyle

HOUSTON, Texas — Southern Baptist Woman's Missionary Union's June 13-14 annual meeting will include worship services, seven simultaneous missions banquets, a prayer retreat, a missions fair, and conferences on current topics of interest.

Four of the five sessions will be held at Houston's First Church beginning Sunday afternoon at 2:30. The simultaneous banquets will be held at the Westin Galleria Hotel Sunday at 6 p.m. No other session will be offered Sunday evening. Monday sessions will be at First Church beginning at 9:30 a.m., 1:15 p.m., and 7 p.m. The theme of the meeting is "Summoned to Serve."

For the first time during an annual meeting, WMU will offer conferences and numerous optional activities during the Monday afternoon session. Participants can choose from: a missions drama performed by The A.D. Players of Houston, a missions musical performed by the Houston Baptist University Choir, an informal time of visiting with all of the home and foreign missionaries attending the annual meeting, or a prayer retreat.

Or, participants may choose to attend conferences addressing world hunger, God's call to women in the '90s, advocacy, biomedical ethics, ministry to abused women and children, protecting the earth, adult wellness, family violence, prison ministries, and drug abuse.

Seven simultaneous banquets will be held Sunday at 6 p.m. at the Westin Galleria Hotel. One home missionary and one foreign missionary will speak at each banquet. The programs will be identi-

cal with only the program personalities varying from banquet to banquet. The cost is \$18, and tickets must be purchased in advance.

Tickets to meal functions may be purchased by writing Annual Meeting Meal Tickets, Woman's Missionary Union, P.O. Box 830010, Birmingham, AL 35283-0010. Orders for tickets must be postmarked no later than May 1.

Missionaries who will speak during the annual meeting are David Fuller, Cleveland, Ohio; Mildred McWhorter, Houston, Texas; Michael and Kathie Chute, Hong Kong; and Karen Hopper, Philippines.

The following missionaries will also participate during the meeting: Tom Law, Paraguay; Mary Love, Guyana; Patricia Lane, Dallas, Texas; Dottie Williamson, Clinton, Miss.; Viola Palmer, Nicaragua; Rebecca Lewis, El Paso, Texas; John King, Birmingham, Ala.; and Will Hodge, Birmingham, Ala. In addition, Ernest Myers, representing Cooperative Services International, will participate during the program.

Beverly D. Scott, professor emerita, Department of Urban Planning, Rutgers University in New Jersey, will address the gathering during the Monday morning session. William A. Lawson Jr., pastor of Wheeler Avenue Church in Houston, will bring the closing message Monday evening.

Dellanna O'Brien, national WMU executive director, and Carolyn Miller, national WMU president, will present a report during the Monday morning session.

Doyle writes for WMU.

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## Christian ed, music deans resign at Southern Seminary

By Mark E. McCormick

LOUISVILLE, Ky. (BP) — The deans of two of the four schools at Southern Seminary, citing ideological differences with President-elect R. Albert Mohler and seminary trustees, are resigning.

William B. Rogers, dean of the school of Christian education, announced he would remain at Southern as a professor but would step down July 31 as dean because of Mohler's stance against women as ordained pastors.

Milburn Price, dean of the school of church music, has been named dean of the school of music at Samford University in Birmingham, Ala. Price said he is leaving, also on July 31, mostly because Samford offers new career challenges. But he said another factor was a "narrowing of the boundaries as to what is an acceptable expression of faith, or what is an acceptable perspective of faith," at the seminary.

Outgoing President Roy L. Honeycutt said he was stunned by the resignations.

"I greatly regretted their resignations," Honeycutt said. "They were eminently well qualified and the seminary will suffer greatly from their departure."

Honeycutt said he will name interim deans but will let Mohler name permanent replacements.

Price's planned departure brings

to at least 10 the number of faculty who have left Southern Seminary since 1991, or announced plans to leave, in the face of criticism from religious conservatives who now control the Southern Baptist Convention. Many of the departing faculty decried diminishing freedom at the school.

Mohler, 33-year-old editor of Georgia Baptists' Christian Index, was elected the ninth president of the seminary March 26 in Atlanta. He takes office Aug. 1.

At a campus news conference the day he was elected, Mohler discussed various issues, including the ordination of women.

He drew the ire of some faculty and students at that session and at a subsequent meeting this month when he said he could find no biblical support for the ordination of women, although he added women should be admitted into any degree program.

In a letter of resignation Rogers submitted to Honeycutt April 15, he wrote: "I believe that being Baptist and being Christian means that I must advocate freedom for each believer in Christ to identify gifts and define calls to mission and ministry without regard to gender. I find no evidence that Jesus taught exclusiveness related to gender and ministry, rather he taught a profound inclusiveness."

In an interview, Rogers said Mohler "devalued" the gifts and the call of women with his stance against their ordination, and Rogers said he couldn't be a part of such an administration. "This issue is crucial, central, and pivotal," he said.

He noted Honeycutt has appointed the seminary's first female dean, vice president, professor of theology, and professor of Old Testament.

"I must be able to defend the president and advocate the president's leadership," said Rogers, who knew Mohler when Mohler was a student at the seminary. "I find that I am unable to do that with Dr. Mohler. I think we can go on in an honest and mature relationship."

Price, who said his personal views would be "very inclusive," said his resignation was less a reaction to Mohler's election and more a reaction to the general academic climate on campus.

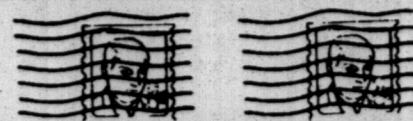
"My decision was also influenced by what I perceived to be a diminishing tolerance on the part of trustees for diversity of thought and diversity of approach," Price said. "For me, those qualities are very important."

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# Letters to the editor



## Alienating membership

Editor:

Because the WMU has recently decided to "broaden the tent," there are rumblings and rumors that the conservative SBC leadership, through the SBC Executive Committee or perhaps the Sunday School Board will begin its own women's organization.

This is certainly an undesirable response. And while not welcome in many circles, such a move would be consistent among those who prefer hard-wiring and exclusivity to friendly cooperation.

The creation of an alternate women's organization by the SBC leadership is what many of us have suspected for some time. The leaders of the so-called conservative resurgence are unfamiliar with and unconnected to Southern Baptist life in the hinterland.

If the SBC's current leadership truly understood this denomination and the churches that have made Southern Baptist missions in local churches what we have been, they would tread carefully where WMU is concerned.

To many Southern Baptists, Cooperative Program and Foreign Mission Board are virtually synonymous. WMU has taught us everything we know about foreign missions. WMU is the foundation of Southern Baptist missions in local churches and the backbone of local congregations.

When the SBC's conservative leadership tries to circumvent or replace WMU they will be attempting to make an end run around the real leadership in many of our churches.

Perhaps Ed Young or Adrian Rogers have never pastored a typical-sized Southern Baptist church giving 8-12% of undesignated receipts to the Cooperative Program. Perhaps they do not know that it is the women of WMU who not only educate Southern Baptists about missions, but also teach Sunday School, accomplish most of the ministries of the church, and bring their husbands, children, and even neighbors to church services.

One of the major reasons feminism has had such a minimal impact upon Southern Baptists is the women of WMU would, in many cases, have to give up too much to be equal with their husbands, at least where church life is concerned.

It is ironic that the men who now profess to speak for all Southern Baptists are alienating some of the finest lay leadership in the denomination, simply because they do not know who Southern Baptists really are.

Richard Green, minister of music  
First Church, Laurel

## Define terms

Editor:

I am an avid reader of many Baptist papers throughout the country. But I probably enjoy the *Baptist Record* the most because it reminds me of people and places that I cherished during my days at

MC. Your editorials have always interested me because you seem to strike an interesting balance in the issues that have confronted Southern Baptists since 1979. However, your editorial in the April 1 issue seemed to lack a high level of candid analysis. You speak of the "mid-stream" but you never define what precisely that is. You seem to defend the WMU, but you never really say it. You accuse the Cooperative Baptist Fellowship of being outside the "mid-stream" in matters of theology or methodology, but you never really say how these differ.

I am a member of the Alliance of Baptists and the CBF. In the CBF I have discovered that I can still be a Southern Baptist, an identity I deeply treasure, and still maintain the depth of Christian integrity and historic Baptist principles that used to be the hallmark of our convention. Theologically, I am probably more conservative than most Southern Baptists, for mine is a faith found in the adversity of a mission field, where being a Christian truly costs something as opposed to one found in the post-Civil War era and cemented in regional ethnicity. It is the love for that pure faith that brought me first to the Alliance and then to the CBF. And as far as "methodology" is concerned, it is worthwhile to note that our search for numerical growth has brought us a methodology which is alien to our Paulinian roots. Where in the New Testament can we find justification for the "megachurches" which have become the engine of denominational battles?

The "grin and bear" attitude that you propose can only lead to loss of integrity and ultimately loss of faith. In the process we will lose our love for missions, our commitment to Baptist principles, and our love and respect for each other.

Jose Orraca  
Kent, Conn.

## Med Center's CDC

Editor:

Since April is Alcohol Awareness Month in our convention, I would like Mississippi Baptists to know that they have one of the finest treatment centers in the country located at Mississippi Baptist Medical Center in Jackson.

Mississippi Baptist Chemical Dependency Center has been successfully treating folks for alcohol and drug addiction since 1976. Our mission statement is "Christian Concern in Action." We have a dedicated staff who truly cares for the hurting alcoholic and addict. Our family program is designed to help family members who live in addictive situations. Our adolescent and young adult program is one of the best. We are one of the few treatment centers in our state that offer an extended program for adolescents and young adults.

We offer free screening Monday through Friday and referrals are made when needed. Our national toll free number is 1-800-962-6868 or local 968-1102.

We at Mississippi Baptist Chemical Dependency Center are proud to be a real part of the helping program in our convention.

Don Nerren, CDC chaplain  
MBMC, Jackson

## Writer misinformed

Editor:

I would like to respond to the recent letter from Vicki Heath referring to the Women's Ministry at Bellevue Baptist Church (Cordova, Tenn.). In her letter, Mrs. Heath stated that Bellevue "replaced WMU with women's ministries that offer low-fat cooking classes, ceramics, and Christmas decorations."

Actually, our Women's Ministry consists of a weekly program featuring Bible study, prayer ministry, MOMS support group, Discipleship Training, family matters groups dealing with the concerns of the family, an encouragement group, a ministry-based Discovery group, etc. These programs are in addition to our monthly mission groups which consist of one mission prayer group, four mission action groups, two ministry groups, one current mission group, and two round table book review groups. Our Baptist Women's leadership is actively involved in associational and state WMU and often hold offices in the association. On a weekly basis, we encourage all of our women to participate in the monthly mission action project.

Presently, there are over 800 women enrolled in all facets of our program. Our goal is to meet the needs of women in our church and

the community.

On occasion, as a part of an evangelistic outreach, we have used a topic such as Christmas decorations as a tool to bring the lost and unchurched so that we might present the gospel to them. Topics of this nature are not a part of our regular program. Indeed, we do not have ceramic or cooking classes. I regret that Mrs. Heath has been the recipient of misinformation.

Marge Lenow, interim director  
Women's Ministry  
Bellevue Church  
Cordova, Tenn.

## Not his situation

Editor:

There was a letter to the editor in the April 1, 1993 issue of the *Record* from a pastor who was either terminated or resigned because of conflict. Friends have asked me if I wrote it; the name was not given. I did not write it and I never had the opportunity to even read it, but from what I have heard of it, I can identify with what was said about the reaction from churches and even secular organizations, and I do not mind revealing my identity.

A similar situation happened to me. On August 2, 1992, I resigned a pastorate that I had held for near seven years because I wanted to spare the church, which had been so good to me for so many years, the turmoil of having to decide between the pastor and a group of deacons trying to grab authority — as one preacher friend called it, "a spiritual mutiny."

Requests for supply came for the first few months, but few inquiries

from churches seeking a pastor; after a while, almost complete silence. In spite of 20 years of good records, in only three churches, and a pretty good resume, I am still waiting for an opportunity.

I once heard a message by Freddy Gage entitled, "The Army that Buries its Wounded," speaking of the Christian army, of course. I did not realize, at that time, how much truth was in that message. However, I am confident that God is in control and everything will work out in his time. For those who have asked, my mailing address is: Rt. 1, Box 341C, Belden MS 38826, phone (601) 840-3826.

G. Wiley Gann  
Belden

## Commends writer

Editor:

I want to commend Floyd McElveen for his gracious response to J. Brent Walker's articles which promote the idea that our nation was not founded by God's hand as a Christian nation. In addition to *The Myth of Separation* which he suggested reading, I would like to recommend a video (also by David Barton) called "Our Godly Heritage" available from Wallbuilders, P.O. Box 397, Aledo TX 76008. Additionally, *The Light and the Glory*, by Peter Marshall and David Manuel may be obtained in local Christian bookstores or the public library. The facts in these resources will confirm what we know in our hearts to be true.

Carolyn B. Ellis  
Jackson

## The Pearl of Pontotoc

By Indy Whitten

During a World Missions Conference at Pontotoc Association in March, I made a personal pilgrimage to the Cherry Creek Church cemetery. My purpose was to visit the grave of Pearl Caldwell, a Southern Baptist missionary to China from 1910-1947.

"Miss Pearl" had her first impressions toward being a missionary in Sunbeams. Her mother, a long-time Sunday School teacher, was for 20 years president of the Cherry Creek WMU. Miss Pearl made the decision to go to China during a revival meeting at Cherry Creek Church in August 1907. She graduated from the WMU Training School in Louisville in 1910.

She worked five years in Laichow Province of China before transferring to Pingto, where Lottie Moon worked from 1873 until 1912. Miss Pearl overlapped but a brief time with Lottie Moon, but became known as "a second Lottie."

In a letter to Toxish Church of Pontotoc County in 1937, she wrote: "It is good to be back in the work to which the Lord called me. Still my heart does many times turn back to the dear old red hills of Pontotoc County... our work is going nicely; the revival continues. Souls are being saved, but the vast multitudes are still in darkness... the new Ford V-8 is a great help in the work, even if a bit more expensive than ox cart and donkey-back travel, but it pays... my work is mostly in the villages from church to church. Dr. Hou and I work together in the 34 churches in our county, and in homes, shops, schools, and any place where we can give the gospel message."

The Japanese occupation of China began in 1937. Missionaries were rather free for the next four and a half years, but on Monday, December 8, 1941, Miss Pearl was interned. She didn't tell much about her life

behind prison walls: loss of weight, two eggs per month, some sickness, scarce medicine, and — worst of all — two long years without one word from Pontotoc County.

In September, 1943, Miss Pearl was released and transported to Shanghai. She was put on a Japanese ship to India, where she boarded a ship that put into New York harbor in December 1943.

On January 1, 1947, Miss Pearl was transferred to the list of "Emeritus Missionaries," but she was far from retired. For the next 16 years, she was busy speaking and teaching in churches, participating in World Missions Conferences, and taking part in WMU activities. Among her last published statements was, "I praise God for allowing me to have the China years and these last years of witnessing in my homeland."

Miss Pearl died September 27, 1962, at the same home place in Cherry Creek where she was born. I, an emeritus missionary myself, stood at Miss Pearl's grave at Cherry Creek and praised God for her life.

She was a "Pearl of Pontotoc" and a "Pearl of the Lord." Her life counted for much, but the task is unfinished. The conference assured me that there are 47 churches ready to continue the ministry Miss Pearl left.

One night during the conference I asked a five-year-old girl to help distribute material I had brought. Little Amber skipped off and busily carried out her mission.

She gave me the remaining material at the end of the service, and as she looked up into my face, she said, "I could be a missionary."

Whitten and her husband Charles are volunteer Prayer Ministry coordinators, MBCB.



# HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

April 22, 1993

HOUSE TOPS is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

## PRAYERGRAM

PRAY for missionaries Bart and Jane Gibbs, who live three hours out in the bush of Burkina Faso (West Africa). Pray for their health and safety and for their three children. Pray for the 35 Baptist churches of the area that a spirit of evangelistic zeal may break out among Christian people.

PRAY for the Bedouin population of Jordan and for Susan and Jeff Vann, who are missionaries in Jordan. (The Bedouins belong to tribes that wander in the deserts of several countries of the Middle East). So far promising contacts have not been made with the Bedouins.

PRAY for a quilting class in Towanda City, Japan, being led by missionary Chere Gafford. This class is aimed at outreach to Japanese women in this area of new work in the northern part of Honshu, Japan's largest island.

PRAY for Jeanette Seale, volunteer director of the Alaska Ministry to Seafarers. She shares God's love "with people who sail right up to her front door." She provides a home away from home to the seafarers on commercial ships reaching Whittier, Alaska.

PRAY for bi-vocational pastor, Richard Adams, who works in western Colorado. His ministry leads him to have church wherever people are. He says, "No town is too small to start a church."

THANK GOD FOR THE MINISTRY of Richard Jackson, pastor for twenty years of the North Phoenix Baptist Church, Phoenix, Arizona. During his pastorate the Sunday School grew from 200 to 4,500 and more than 20,000 people were baptized.

PRAY for the State Bible Drills in Mississippi, coming in April. These drills, promoted by the Discipleship Training Department furnish an opportunity for the children of Mississippi to show their detailed knowledge of the Bible. Thank God for those who have given leadership to this important work.

PRAY for a literacy meeting to be held at Tiak O'Khata at Louisville, from 4 p.m. on April 23 to 1 p.m. on April 24.

PRAY for the handbell festival, to take place at Mississippi College; 8 a.m.-3 p.m. on April 24.

PRAY that some of the reports about the churches of the Southern Baptist Convention will bring us to pray more and witness more. Churches growing: 30.8 percent...Churches declining: 19.1 percent...Churches plateaued: 50.3 percent. ☐

## Cooperative Program Giving Should Include More Than Dollars

by David Michel  
Director, Stewardship Department, MBCB

The Apostle Paul reminds us of the grace of Christ which enriches our lives when he writes in II Corinthians 8:9-12. His specific concern is that the Corinthian's giving should include a *willingness* to give as well as the gift itself. When

the willingness is present, then the gift is acceptable to God, even if the size of the gift seems insignificant. Furthermore if the willingness is present, then the giving becomes a result of Christ's gracious enrichment of the giver, rather than a compulsive or lifeless activity.

As we reflect on Cooperative Program giving in this issue of HOUSE TOPS we should carefully reconsider our *willingness* to give as well. In these days of ambivalence toward denominational life, it seems likely that the spiritual resource most in jeopardy is our

willingness. Indeed giving through the Cooperative Program is up when compared to last year. We would do well to pray that our Lord might restore willingness to our obedience in giving. ☐

**MASTERLIFE WORKSHOP**  
Harrisburg Baptist Church  
Tupelo

May 17-21

Reservations should be sent to the  
DISCIPLESHIP AND  
FAMILY MINISTRY DEPARTMENT  
P.O. Box 530, Jackson, MS 39205

## 1993 Young Musicians' Camp BLUE MOUNTAIN July 26-30

*This Blue Mountain Camp offers "a close spirit of fellowship"*

**THEME:** "Christmas in July"  
Don Phillips musical, "The Gift" will be memorized and presented

**COST:** \$87 (includes room and meals, commuters pay \$2 per day plus meals)

**RESERVATIONS:** Contact the Church Music Department for a reservation form (968-3800). Reservations must be made by **June 15**.

Sponsored by the Church Music Department, MBCB  
Graham Smith, Director  
Sarah Talley, Contract Consultant-Preschool/Children



Guest Conductor:  
**MARTHA KIRKLAND**  
Church Music Dept., BSSB





CP				All				CP				All				CP				All				CP				All																																																			
Gifts				Other				Total				Gifts				Other				Total				Gifts				Other				Total																																															
ADAMS																MIDWAY																GALILEE																FBC LONG BEACH																SILVER CITY															
1,624.53				879.33				2,503.86				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
BETHLEHEM				1,786.00				1,786.00				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
BRIEL AVE				1,817.56				2,865.83				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
CALVARY				19,520.78				27,550.18				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
CLIFF TEMPLE				10,667.04				17,708.16				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
CLOVERDALE				3,131.62				4,891.09				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
CRANFIELD				16,574.53				45,250.36				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
FBC HATCHEZ				10,436.63				19,203.58				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
IMMANUEL				22,160.80				38,050.17				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
MORGANTOWN				379.67				531.94				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
NEW HOPE				48,608.82				67,339.58				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
PARKWAY				2,080.18				3,157.07				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
SOUTHERN HILLS				3,245.60				4,798.00				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
SPRINGFIELD				8,563.55				12,870.94				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
STANTON				24,888.05				33,162.30				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
WASHINGTON				173,721.36				290,356.10				2,459.28				1,639.57				4,098.85				20,487.00				5,543.00				250.00				900.00				42,541.48				23,470.91				66,012.37				2,467.40				441.00				2,908.40																			
ALCORN																CARROLL																COVINGTON																HINDS-MADISON																JACKSON															
2,930.97				3,591.33				6,522.30				2,930.97				3,591.33				6,522.30				2,930.97				3,591.33				6,522.30				2,930.97				3,591.33				6,522.30				2,930.97				3,591.33				6,522.30				2,930.97				3,591.33				6,522.30											
ANTIOCH				2,648.30				5,359.03				2,648.30				5,359.03				2,648.30				5,359.03				2,648.30				5,359.03				2,648.30				5,359.03				2,648.30				5,359.03				2,648.30				5,359.03				2,648.30				5,359.03															
BETHLEHEM				5,852.29				9,294.04				5,852.29				9,294.04				5,852.29				9,294.04				5,852.29				9,294.04				5,852.29				9,294.04				5,852.29				9,294.04				5,852.29				9,294.04				5,852.29				9,294.04															
CALVARY				720.00				2,810.00				720.00				2,810.00				720.00				2,810.00				720.00				2,810.00				720.00				2,810.00				720.00				2,810.00				720.00				2,810.00				720.00				2,810.00															
COUNTY LINE				307.00				613.60				307.00				613.60				307.00				613.60				307.00				613.60				307.00				613.60				307.00				613.60				307.00				613.60				307.00				613.60															
WILHELM				10,149.95				18,152.01				10,149.95				18,152.01				10,149.95				18,152.01				10,149.95				18,152.01				10,149.95				18,152.01				10,149.95				18,152.01				10,149.95				18,152.01				10,149.95				18,152.01															
J CORINTH				4,255.65				9,727.43				4,255.65				9,727.43				4,255.65				9,727.43				4,255.65				9,727.43				4,255.65				9,727.43				4,255.65				9,727.43				4,255.65				9,727.43				4,255.65				9,727.43															
BIGGERSVILLE				83,441.09				116,636.51				83,441.09				116,636.51				83,441.09				116,636.51				83,441.09				116,636.51				83,441.09				116,636.51				83,441.09				116,636.51				83,441.09				116,636.51				83,441.09				116,636.51															
CORINTH				10,827.00				17,809.00				10,827.00				17,809.00				10,827.00				17,809.00				10,827.00				17,809.00				10,827.00				17,809.00				10,827.00				17,809.00				10,827.00				17,809.00				10,827.00				17,809.00															
ENDALE				3,822.04				7,789.59				3,822.04				7,789.59				3,822.04				7,789.59				3,822.04				7,789.59				3,822.04				7,789.59				3,822.04				7,789.59				3,822.04				7,789.59				3,822.04				7,789.59															
HOLLY				7,544.56				16,219.34				7,544.56				16,219.34				7,544.56				16,219.34				7,544.56				16,219.34				7,544.56				16,219.34				7,544.56				16,219.34				7,544.56				16,219.34				7,544.56				16,219.34															
JACINTO				582.26				1,159.45				582.26				1,159.45				582.26				1,159.45				582.26				1,159.45				582.26				1,159.45				582.26				1,159.45				582.26				1,159.45				582.26				1,159.45															
KEMP'S CHAPEL				1,185.26				3,102.87				1,185.26				3,102.87				1,185.26				3,102.87				1,185.26				3,102.87				1,185.26				3,102.87				1,185.26				3,102.87				1,185.26				3,102.87				1,185.26				3,102.87															
KENDRICK				2,071.20				5,305.93				2,071.20				5,305.93				2,071.20				5,305.93				2,071.20				5,305.93				2,071.20				5,305.93				2,071.20				5,305.93				2,071.20				5,305.93				2,071.20				5,305.93															
KOSCIUSKO				5,751.86				11,541.47				5,751.86				11,541.47				5,751.86				11,541.47				5,751.86				11,541.47				5,751.86				11,541.47				5,751.86				11,541.47				5,751.86				11,541.47				5,751.86				11,541.47															
LAWSON				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00				882.00																			
LONE OAK				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00				800.00																			
LOVE JOY				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00				217.00																			
NORTH CORINTH				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74				1,630.74																			
OAKLAND				34,226.85				51,748.21				34,226.85				51,748.21				34,226.85				51,748.21				34,226.85				51,748.21				34,226.85				51,748.21				34,226.85				51,748.21				34,226.85				51,748.21				34,226.85				51,748.21															
HIDGECREST				744.43				3,499.71				744.43				3,499.71				744.43				3,499.71				744.43				3,499.71				744.43				3,499.71				744.43				3,499.71				744.43				3,499.71				744.43				3,499.71															
NIENZI				7,961.13				17,366.96				7,961.13				17,366.96				7,961.13				17,366.96				7,961.13				17,366.96				7,961.13				17,366.96				7,961.13				17,366.96				7,961.13				17,366.96				7,961.13				17,366.96															
SHILOH				6,782.65				12,016.97				6,782.65				12,016.97				6,782.65				12,016.97				6,782.65				12,016.97				6,782.65				12,016.97				6,782.65				12,016.97				6,782.65				12,016.97				6,782.65				12,016.97															
SOUTH CORINTH				118.50				1,362.41				118.50				1,362.41				118.50				1,362.41				118.50				1,362.41				118.50				1,362.41				118.50				1,362.41				118.50				1,362.41				118.50				1,362.41															
STATE STREET				58,344.91				106,196.91				58,344.91				106,196.91				58,344.91				106,196.91				58,344.91				106,196.91				58,344.91				106,196.91				58,344.91				106,196.91				58,344.91				106,196.91				58,344.91				106,196.91															
TOMHOMINGO CHAPEL				1,893.58				4,730.27				1,893.58				4,730.27				1,893.58				4,730.27				1,893.58				4,730.27				1,893.58				4,730.27				1,893.58				4,730.27				1,893.58				4,730.27				1,893.58				4,730.27															
TUSCUMBIA				1,309.76				3,327.53				1,309.76				3,327.53				1,309.76				3,327.53				1,309.76				3,327.53				1,309.76				3,327.53				1,309.76				3,327.53				1,309.76				3,327.53				1,309.76				3,327.53															
UNION				3,570.44				5,532.44				3,570.44				5,532.44				3,570.44				5,532.44				3,570.44				5,532.44				3,570.44				5,532.44				3,570.44				5,532.44				3,570.44				5,532.44				3,570.44				5,532.44															
WEST CORINTH				11,069.81				21,956.02				11,069.81				21,956.02				11,069.81				21,956.02				11,069.81				21,956.02				11,069.81				21,956.02				11,069.81				21,956.02				11,069.81				21,956.02				11,069.81				21,956.02															
WHEELER GROVE				24,500.00				34,841.39				24,500.00				34,841.39				24,500.00				34,841.39				24,500.00				34,841.39				24,500.00				34,841.39				24,500.00																																			



— DECEMBER 31

[illegible]



## Cooperative Program Giving Report Continued...

CP Gifts			All Other Total			CP Gifts			All Other Total			CP Gifts			All Other Total			CP Gifts			All Other Total		
CRANE CREEK	3,306.46	1,430.00	4,736.46	FBC JUMP TOWN	1,507.23	0.00	1,507.23	KENNEDY SPRINGS	3,119.77	4,282.67	7,402.44	SHADY GROVE	80.00	181.00	261.00	WINSTON							
DERBY	1,784.25	2,090.80	3,875.05	FOREST HILL	1,575.75	250.00	1,825.75	MACEDONIA	1,741.25	4,288.80	6,029.85	SHORT CREEK	80.00	82.00	82.00	ANTIOCH	2,366.00	4,062.85	6,428.85				
EMMANUEL	99.26	323.63	422.89	GASTON	14,580.16	14,543.76	29,123.92	MAGEE PLEASANT HILL	1,798.55	984.11	2,782.66	SOUTH CROSSROADS	1,586.77	434.63	2,021.40	BETHLE	5,003.50	2,248.14	7,251.64				
FAITH MEMORIAL	457.73	648.81	1,106.54	INGRAM	9,333.16	4,314.22	13,647.38	MAIN STREET	4,484.03	8,615.27	13,099.30	SOUTHWOOD	291.50	647.50	939.00	CALVARY	15,445.49	12,279.83	27,725.32				
FBC CARRIERE	2,737.59	2,042.83	4,780.42	MT OLIVE	12,138.48	13,545.91	25,684.39	NEW BETHLEHEM	5,314.31	4,366.24	9,680.55	TISHOMINGO	15,165.10	13,049.53	28,214.63	CRYSTAL RIDGE	2,363.00	2,843.00	5,206.00				
FBC NICHOLSON	4,796.55	1,760.42	6,556.97	OAK HILL	2,345.39	1,308.15	3,653.54	NEW HOPE	2,239.73	2,080.63	4,320.36	UNITY	846.84	460.02	1,306.86	DRY CREEK	2,049.03	406.00	2,455.03				
FBC OZONA	2,537.14	2,031.78	4,568.92	OSBORNE CREEK	0.00	814.29	814.29	NEW LIFE FELLOWSHIP	1,443.74	1,025.00	2,468.74	YELLOW CREEK	1,944.35	2,793.11	4,737.46	EAST LOUISVILLE	8,177.10	6,671.00	14,848.10				
FBC PICAYUNE	111,005.83	51,955.16	162,960.99	PINEY GROVE	495.63	811.30	1,306.93	NEW ZION	50.00	50.00	100.00		87,650.27	84,974.56	172,624.83	ELLISON RIDGE	964.32	785.55	1,749.87				
FBC POPLARVILLE	48,035.70	32,931.87	80,967.57	PLEASANT GROVE	585.96	989.96	1,575.92	OAK GROVE	3,477.34	2,984.48	6,461.82	UNION				ENON	6,884.77	2,824.31	9,709.08				
FLAT TOP UNITY	1,788.59	1,487.11	3,275.70	PRENTISS ASSOC	0.00	918.61	918.61	PALESTINE	4,241.58	7,358.58	11,600.16	BEECH GROVE	886.07	1,484.07	2,370.14	EVERGREEN	10,796.77	10,730.74	21,527.51				
FORDS CREEK	3,551.27	2,847.12	6,398.39	THRASHER	12,972.96	9,788.87	22,761.83	PINE GROVE	1,000.00	3,756.11	4,756.11	BETHESDA	165.00	305.00	470.00	FBC LOUISVILLE	110,210.82	69,441.57	179,652.39				
GOODYEAR	23,583.75	12,166.25	35,750.00	TRINITY	188.34	702.50	890.84	PIOLA	3,563.25	4,142.13	7,705.38	ELMO	3,037.52	1,357.73	4,395.25	GOOD HOPE	400.00	3,299.62	3,699.62				
GUM POND	1,294.69	796.75	2,091.44	TUSCUMBIA	440.00	3,590.00	4,030.00	PLEASANT HILL	1,000.00	2,071.00	3,071.00	FAYETTE	4,926.00	2,060.51	6,986.51	GUM BRANCH	489.46	623.00	1,112.46				
HARMONY	4,854.94	2,552.69	7,407.63	WHEELER	5,267.19	5,973.10	11,240.29	POPLAR SPRINGS	965.46	48.92	1,014.38	FELLOWSHIP	533.00	302.00	835.00	HARMONY	7,635.34	6,304.65	13,939.99				
HILLCREST ROAD	1,108.74	1,099.53	2,208.27		133,294.86	127,308.36	260,603.22	SHIVERS	6,528.85	9,195.75	15,724.60	HERMANVILLE	1,213.03	657.75	1,870.78	LIBERTY	4,662.58	1,796.77	6,459.35				
JACKSON LANDING RD	799.16	342.50	1,141.66	RANKIN				SILOAM	2,486.24	2,332.59	4,818.83	PATTISON	754.97	794.96	1,549.93	MACEDONIA	5,796.45	4,134.00	9,930.45				
JUNIPER GROVE	11,303.65	7,934.73	19,238.38	ANDREW CHAPEL	1,243.17	2,208.17	3,451.34	STONEWALL	4,932.66	3,784.58	8,717.24	PLEASANT HILL	1,391.00	985.00	2,376.00	MARS HILL	1,392.96	1,595.95	2,988.91				
NEW HENLEYFIELD	1,342.54	1,010.34	2,352.88	ANTIOCH	10,029.35	3,004.88	13,034.23	STRONG RIVER	385.23	880.00	1,265.23	PORT GIBSON	9,020.43	5,491.98	14,512.41	MURPHY CREEK	9,950.97	4,957.77	14,908.74				
NEW PALESTINE	20,555.33	9,387.64	29,942.97	BAREFOOT SPRINGS	3,468.64	3,023.21	6,491.85	WEATHERSBY	1,283.46	1,347.90	2,631.36	RED LICK	150.00	250.00	400.00	NOXAPATER	27,189.25	18,253.72	45,442.97				
OAK HILL	2,112.69	3,774.68	5,887.37	BRIAR HILL	52,538.23	25,342.28	77,880.51		259,274.27	221,294.08	480,568.35	SHILOH	4,002.84	15,251.99	19,254.83	OAK GROVE	5,434.00	3,737.60	9,171.60				
OLIVE	5,549.00	5,545.00	11,094.00	CASTLEWOODS	9,571.59	3,930.36	13,501.95	SMITH				UNION CHURCH	4,234.16	4,231.43	8,465.59	POPLAR FLAT	5,434.00	3,737.60	9,171.60				
PARKVIEW	1,869.63	1,928.39	3,798.02	CATO	18,969.42	4,743.05	23,712.47	BEAVER DAM	333.00	0.00	333.00	UNITY	858.00	580.00	1,438.00	SINGLETON	1,241.94	1,730.45	2,972.39				
PEARL RIVER ASSOC	0.00	63.00	63.00	CENTRAL	111.00	3,844.00	3,955.00	BETHLE	150.00	0.00	150.00		31,170.02	33,782.42	64,952.44	SOUTH LOUISVILLE	15,198.95	3,351.44	18,550.39				
PINE GROVE	23,306.65	12,265.25	35,571.90	CLEAR BRANCH	3,160.93	3,076.33	6,237.26	BURNS	2,636.59	176.00	2,812.59	UNION CO				WESS CHAPEL	3,427.17	5,109.57	8,536.74				
ROSELAND PARK	35,954.60	18,285.00	54,239.60	CLEARVIEW	20,635.51	15,070.95	35,706.46	CENTER HILL	0.00	352.51	352.51	AMAZIAH	1,650.00	3,496.24	5,146.24	WEST END	687.00	2,091.76	2,778.76				
SPRING HILL	2,772.40	1,827.12	4,599.52	CONCORD	7,473.84	5,072.15	12,545.99	CLEAR SPRINGS	37.25	0.00	37.25	BEECH SPRINGS	550.00	800.00	1,350.00	WINSTON	594.02	297.02	891.04				
STEEP HOLLOW	8,840.01	4,277.53	13,117.54	CROSSROADS	5,689.12	3,567.19	9,256.31	CONCORD	1,963.50	667.15	2,630.65	BETHLE	2,779.89	5,558.78	8,338.67	YALOBUSHA	10,549.00	5,936.00	16,485.00				
UNION	46,399.58	23,332.09	69,731.67	CROSSGATES	92,878.39	34,103.80	126,982.19	CONCORD	594.00	0.00	594.00	BETHLE	3,015.00	5,881.00	8,896.00	CALVARY	2,019.46	1,348.22	3,367.68				
UNITY	12,028.81	8,846.32	20,875.13	CROSSVIEW	2,756.36	2,149.76	4,906.12	CONCORD	594.00	0.00	594.00	BLUE SPRINGS	2,021.25	0.00	2,021.25	CAMP GROUND	6,919.54	4,238.98	11,158.52				
WEST LOUISVILLE	500.45	442.00	942.45	CROSSVIEW	3,850.00	5,042.53	8,892.53	CONCORD	1,963.50	667.15	2,630.65	CENTER	3,240.00	4,863.87	8,103.87	CLEAR SPRINGS	255.00	145.00	400.00				
WEST POPLAR	5,208.20	8,891.98	14,100.18	DAY STAR	2,693.50	1,864.60	4,558.10	CONCORD	1,963.50	667.15	2,630.65	CORNERVILLE	3,614.10	1,760.41	5,374.51	ELAM	1,561.45	90.00	1,651.45				
WHITE SAND	2,536.35	3,389.41	5,925.76	DRY CREEK	1,598.37	420.53	2,018.90	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	FAITH	0.00	3,537.20	3,537.20				
	410,664.38	238,396.41	649,060.79	EASTHAVEN	5,689.12	3,567.19	9,256.31	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	FBC COFFEEVILLE	36,096.91	21,178.89	57,275.80				
PERRY				EASTSIDE PEARL	25,387.79	9,259.49	34,647.28	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	FBC WATER VALLEY	29,099.50	45,272.69	74,372.19				
ARLINGTON	2,191.61	460.00	2,651.61	EASTSIDE PELAHATCHIE	8,449.19	197.13	8,646.32	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	FRIENDSHIP	1,300.61	115.00	1,415.61				
BETHLE	0.00	186.85	186.85	EMMANUEL	8,637.57	4,426.29	13,063.86	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	HOPEWELL	105.00	915.00	1,020.00				
BREWER	2,714.53	1,428.94	4,143.47	FBC BRANDON	255,400.00	72,093.76	327,493.76	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	NEW HOPE	180.00	465.00	645.00				
BUCK CREEK	825.00	696.00	1,521.00	FBC FANNIN	4,117.80	1,135.09	5,252.89	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	O TUCKALOFA	4,536.94	2,154.63	6,691.57				
CALVARY	266.68	235.00	501.68	FBC FLORENCE	35,774.88	34,714.04	70,488.92	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	OAKLAND	2,832.51	2,835.88	5,668.39				
EASTSIDE	0.00	105.00	105.00	FBC FLOWOOD	12,229.77	4,731.06	16,960.83	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	PINE GROVE	1,265.00	2,272.00	3,537.00				
FBC BEAUMONT	10,741.97	7,521.56	18,263.53	FBC PEARL	42,482.92	22,596.07	65,078.99	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	SYLVIA RENA	7,623.62	4,011.16	11,634.78				
FBC NEW AUGUSTA	7,980.00	6,450.45	14,430.45	FBC RICHLAND	29,450.80	4,900.97	34,351.77	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	TILLATON	520.00	1,026.31	1,546.31				
FBC RICHMOND	33,576.47	15,852.72	49,429.19	GALENE	577.28	973.00	1,550.28	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00	WAYSIDE	4,548.87	4,569.97	9,118.84				
FBC RUMELSTOWN	7,542.33	4,390.86	11,933.19	GRANDVIEW	8,961.22	6,840.64	15,801.86	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00		109,413.41	100,109.93	209,523.34				
GOOD HOPE	2,235.73	572.00	2,807.73	HICKORY RIDGE	3,992.00	2,280.00	6,272.00	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00								
INDIAN SPRINGS	9,751.88	9,227.81	18,979.69	JOHNS	4,229.23	2,347.39	6,576.62	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00								
JANICE	1,879.89	1,050.15	2,930.04	LAKE HARBOR	2,528.25	3,274.91	5,803.16	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00								
LOOP ROAD	546.11	108.56	654.67	LEESBURG	9,764.23	4,922.62	14,686.85	CONCORD	1,963.50	667.15	2,630.65	ELLISTOWN	19,346.78	9,723.22	29,070.00								
MEMORIAL	1,303.71	311.38	1,615.09	LIBERTY	6,960.36	1,769.85	8,730.21	CONCORD	1,963.50	66													



# Greenville church serving as first center for Miss. River Ministry

By William H. Perkins Jr.

Victory Temple Church in Greenville was dedicated April 16 as the first center in the state for projects conducted by the Mississippi River Ministry, a multi-state effort to address the needs of residents in the poverty-stricken counties along the river. A Gospel Fest/Health Fair was also held in connection with



Loper

the dedication.

"We may not always know how God is going to do what he is going to do, but he will do it, and he may need you," said Richard Brogan, consultant in the Cooperative Missions Department of the Mississippi Baptist Convention Board (MBCB), and coordinator of the river ministry program in the state.

As a center for the river ministry, Victory Temple Church will serve as a focal point for volunteers who will work in Greenville and surrounding Washington County on such projects as Backyard Bible Clubs and day camps for children, Bible distribution, weatherization, and construction, according to Brogan.

Eddie Jones is pastor of Victory Temple Church, which is located in a large pecan grove along E. Alexander Street in Greenville.

Fred Loper, an Oklahoma physician who serves as a national missionary in the Church and Community Ministries Department of the Home Mission Board (HMB) in Atlanta, called upon the 120 people in attendance to remember

the role Christ assumed during his ministry.

"Jesus was the Great Physician," he said, referring to the fact that Jesus met the needs of the people where they were, in ways that they most needed help.

Michael Thurman, associate director of Black Church Extension, HMB, pointed



Thurman

out, "Through the love of Christ, poverty can be met. This could be perhaps the finest hour in this country, and you are part of it."

Nathan Porter, field staff consultant for domestic hunger and migrant missions in the Church and Community Ministries Department, HMB, reminded the group that Jesus placed himself in the community, in order to be where the people needed him.

"The statement we are making is that God cares, but how are (the people in community) going to know if we are not standing beside them?" Porter asked.

Kiely Young, pastor of First Church, Greenville, delivered the Scripture for the dedication, reading Isaiah 43:18-19.

The Family Life Center at First Church, Greenville, was the location of a Gospel Fest/Health Fair, held April 17 in connection with the Victory Temple dedication. Brogan reported that about 225 people attended the Saturday gathering, where gospel singing was featured, along with blood pressure checks and other health-relat-

ed activities.

Brogan said he plans to work with churches and associations in the ministry area to help them better understand how to process projects.

"What are the needs of the community — child care, abuse, literacy, or hunger? We are going to help people identify the needs in their communities," he said.

Brogan is optimistic that the work of the river ministry will expand into other parts of the Mississippi Delta.

"We hope to soon have centers dedicated in Batesville and Clarksdale," he said.

For more information on the Mississippi River Ministry, contact the Cooperative Missions Department of MBCB at P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800.

## Mary D. Yarborough, 92, dies

Mary D. Yarborough, 92, died April 13 in Athens, Ga. She was born in Jackson and was the daughter of the late Mr. and Mrs. W.F. Yarborough. Her father was a former pastor of First Church, Jackson.

She received degrees from William Carey College and Blue Mountain College, and served as BSU director from 1927-1940 at Blue Mountain College.

Yarborough is survived by several nieces and nephews, including Bettye Yarborough Sullivan and Dottie Hudson, both of Jackson; and Julian Yarborough of Pickens. Graveside services were held April 16 in San Antonio, Texas.

## Colonial Heights, Jackson, holds May 6 breakfast

Thursday, May 6, has been designated the Annual National Day of Prayer. In conjunction with the national observance, Colonial Heights Church, Jackson, will host a prayer breakfast that day, beginning at 7 a.m.

Guest speaker for the breakfast will be (Jackson) Clarion-Ledger columnist Matt Friedeman. Other guests will include Mrs. Kirk Fordice and Major General James H. Garner.

Tickets are \$5 each, and are available at the church and at Maranatha Christian bookstore, Colonial Heights shopping center, Jackson.

Following the breakfast, the church sanctuary will be open to the public all day for prayer.

For more information, contact Jack Colvin at (601) 366-4032, or Ray Daniels at (601) 992-1303.

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## Bolivar men in Mexico

In March, eight volunteers from Bolivar Association traveled to Mission, Texas, to do construction work at the Valley Baptist Retreat. They built a carport and repaired a house in the retreat area. The men also installed insulation and sheetrock on a mission church in Alamo, Texas. The mission project was sponsored by Bolivar Association. Participants were, left to right: Jesse White, First Church, Cleveland; Doyle Cummings, director of missions, Bolivar Association; Bo Haney, Calvary Church; Carl Tarver, Providence Church; Charles Mosley, Providence Church; W.H. Howarth, Skene Church; Eugene Walden, Providence Church; and Gary Reichenbach, Yale Street Church.

## William Carey College celebrates Heritage Week

It was a sparkling day on a sparkling campus. Donors, trustees, faculty, and friends gathered April 16 for Heritage Day luncheon at William Carey College in Hattiesburg.

"Understanding the past helps us to focus on the future," said President Jim Edwards as he paid tribute to those who had befriended the school.

Waller Batson was made honorary member of the Alumni Association and several testimonies were given concerning Batson's friendship with Carey College and his speech writing for Congressman William Colmer. Senator Trent Lott simply said, "He was my teacher."

Lott was introduced by Charles Pickering, United States District

Judge, who declared Lott to be the fourth ranking senator in the Republican Party, a fellow Baptist, and a man who makes a difference.

Lott praised William Carey College's \$10 million budget, 21% increase in enrollment (one of the highest among SBC colleges), and excellent recruiting program. He urged parents to help their children choose the route of Christian higher education.

"It is important," said Lott, "to emphasize moral value. A few years ago, the high school's main worry was students running in the hall. Now, it's students being shot while running in the hall."

The Heritage Day luncheon in the Dumas L. Smith Auditorium was part of Heritage Week at Carey College, April 16-24. — GH

## Kong to retire as president of Hawaii Baptist Academy

Dan H. Kong, president of Hawaii Baptist Academy who has announced his retirement effective June 3, will be honored at an Aloha Luncheon on June 5 at the Honolulu Country Club. Kong has given service to Hawaii Baptists for the past 43 years as pastor, denominational leader, and school administrator.

Begun by the Foreign Mission Board in 1949, the Academy now has an enrollment of 1,100 students in grades K through 12. HBA is recognized in the state as an outstanding college preparatory co-ed day school — a fully-accredited institution committed to academic excellence in a Christian context.

The Presidential Search Committee is seeking a person who is a committed Christian and an active member of a Southern Baptist church with skills in leadership, communication, and management, as well as experience in education, fundraising, and public relations. Sensitivity to the multi-cultural aspects of work in Hawaii is also important.

Candidates for the presidency of HBA should submit an application packet consisting of a cover letter, resume, three letters of reference and/or other support materials to Presidential Search Committee, Hawaii Baptist Academy, 21 Bates Street, Honolulu, Hawaii 96817.

## Former pastor Bill Colter dies

W.B. "Bill" Colter, 92, retired minister, died April 13 in Tippah County Hospital. Funeral services were held April 15 at Ripley Funeral Home, with burial in Palmer Cemetery.

Colter was a member of Palmer Church, and was a pastor for more than 50 years, retiring at age 87.

Colter is survived by his daughter, Ida Miskelley of Ripley; a son, Louis G. Colter of Memphis; two grandchildren; and five great-grandchildren.



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# Just for the Record



**O'Tuckolofa Church, Water Valley**, dedicated its new facilities on Nov. 29, and over 250 people attended. The new church building is 10,000 square feet and was built on two acres of land. Church attendance has grown over the past two years and Sunday School has almost doubled. The total cost of the church building and all new furnishings amounted to \$287,000. Daniel Dickerson is the pastor.

**Poplar Springs Drive, Meridian**, will celebrate its 110th anniversary on April 25. Sunday School will begin at 9:30 a.m. Bill Causey, former pastor and executive director-treasurer of Mississippi Baptist Convention Board, will speak at the 10:45 a.m. worship service. Other activities include dinner on the grounds, historical display, and a tour of the new and renovated facility.

**Mississippi Baptist Medical Center, Jackson**, will hold its fourth annual Mother/Daughter Seminar May 1, 8:30 a.m.-12 p.m. Speakers will include Ginnie Ingram, registered nurse and anatomy instructor, and Cindy Townsend, youth minister at First, Jackson. Purpose of the seminar is to provide an atmosphere of learning about the physical, emotional, and spiritual aspects of becoming a

woman, and to promote communication between mothers (or fathers) and daughters. Fee is \$10 per family. Call (601) 968-1712 to pre-register by April 28, or for more information.

**The Diplomats of Jackson** will be in concert at Gatesville Church, Crystal Springs, Saturday, April 24, at 7:30 p.m.

**The Mississippi Chorus** will perform Johannes Brahms *German Requiem* at the Jackson Municipal Auditorium, April 27, at 8 p.m. The chorus will sing the *Requiem* in German, with the English translation shown on a big screen above the stage. More than 100 voices will join a full orchestra of 54 musicians, many of whom are members of the Mississippi Symphony Orchestra, to perform one of the greatest choral

pieces ever written. For ticket information call 977-6666.

**The Mississippi College Music Department 32nd Annual Opera Workshop** will present "The Magic Flute" April 23-24 at 7 p.m. in Aven Auditorium on the MC campus. Tickets are \$5 for adults, \$3 for students. For more information, call (601) 925-3440.

**First, Coffeeville**, will hold a dedication service April 25 at 11 a.m. for its new family life center. Clifton Perkins of Clinton will be the guest speaker; Bill Wilson of Grenada will present special music. A covered dish luncheon in the center will follow the morning worship, with an open house from 1-3 p.m. Truman D. Scarborough is pastor.

**Pleasant Ridge, Sturgis**, will host the Barnett Family of Stanton, Tenn., in a gospel singing on April 24 at 7 p.m. A love offering will be taken. Larry Haggard is pastor.

**First Church, Natchez**, will celebrate the burning of the mortgage on its church expansion, April 25 at 11 a.m. The church began a "Together We Build" campaign in 1976, a project which included a family life center, education building, and new sanctuary. Odean Puckett is pastor.

**Mississippi College Department of Music** will present **Denise Riley** of Jackson in a junior vocal recital at 3 p.m. on April 26 in Aven Auditorium. She is the daughter of Mr. and Mrs. W.H. Riley of Oxford.

## Revival Dates

**Monticello, Lawrence:** April 25-28; homecoming and revival, Sunday, 5th anniversary of Bible study and worship in present church buildings; Sunday School, special auditorium class, 9:45 a.m.; worship, 10:50 a.m., dinner on grounds at noon, and 7 p.m. service; Mon.-Wed., 7 a.m. and 7 p.m.; James Yates, pastor emeritus, First, Yazoo City, evangelist; Rick Carter, First, Hattiesburg, music; Jimmy G. McGee, pastor.

**Harmony, Cruger:** April 25-30; homecoming and revival; Sunday, 10:30 a.m., dinner on grounds at noon, singing, 1:30 p.m., Tim Watkins Family, Greenville, music, Harmony Cemetery Association meets in afternoon; services, Mon.-Fri., 7:30 p.m.; speakers are Ken Gower, pastor, Sun. and Fri.; Alvin Kimes, Hattiesburg, Mon.; Bud Daves, Acona, Tues.; Larry Edwards, Black Hawk, Wed.; and Leon Holly, Vaiden, Thurs.

**Neely (Greene):** April 25-28; Jimmy McSpaddin, New Orleans, evangelist; David Walley, Sand Hill, music; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Mike Campbell, pastor.

**Calvary, Jackson:** April 25-28; Sunday, 10:50 a.m. and 6 p.m.; Mon.-Wed., noon and 6 p.m.; James Richardson, former pastor, First, Madison, evangelist; R.L. and Beth Sigrest, Yazoo City, music; James W. Street, pastor.

**Alta Woods, Jackson:** April 25-28; Sunday, 10:30 a.m. and 6 p.m.; Mon.-Wed., 7 a.m. and 7 p.m.; Peter Rhea Jones Sr., pastor, First, Decatur, Ga., evangelist; Allen Harris, North Oxford, Oxford, music.

**Briar Hill, Florence:** April 25-29; services, 10:30 a.m. and 7:15 p.m.; covered dish lunch on Sunday; Wade Chappell, pastor, Grandview, Pearl, evangelist; Ronald Hilburn, Shades Crest, Birmingham, Ala., music; Wilson Winstead, pastor.

**Newhebron (Lawrence):** April 25-28; Sunday, 11 a.m. and 7 p.m.; 7:30 p.m. weekdays; Don Boone, College Park, Mobile, Ala., evangelist; Charles E. Davis Sr., pastor, Newhebron, music.

**Flat Top Unity, Picayune:** April 30-May 2; services, Fri. and Sat., 7 p.m.; Sunday, homecoming,

25th anniversary; services, 11 a.m., dinner on grounds, 12:15 p.m., singing 1:30 p.m.; Carl Myers, Poplarville, guest speaker; Michael Ball, Poplarville, music; J. David Caves, pastor.

**Castlewoods Church, Brandon:** One-day revival, celebrating 12th anniversary; April 25; 8:30 and 11 a.m.; dinner on the grounds; Tommy Anderson, Pearl, evangelist; B.J. Jenkins, concert artist; no night service; Larry McDonald, pastor.

**Lynn Ray Road, Petal:** April 25-28; Sunday, 11 a.m. and 7 p.m.; 7 nightly; Clark Stewart, Crystal Springs, preaching; Ronnie Clemts, Hattiesburg, music; Emmett Boone, pastor.

**First, Polkville:** April 25-28; Sunday, 11 a.m. and 7 p.m.; 7 nightly; Larry Duncan, evangelist; Ralph Hall, music; The Duncan Sisters, special guests.

**First, Houlika:** April 25-28; Sunday, regular services; Mon.-Wed., 10 a.m. and 7 p.m.; Marty Comer, Chickasaw Association, evangelist; Bill Wardlaw, Okolona, music; Rick Burton, pastor.

## Homecomings

**Bethsaida, Philadelphia:** April 25; Sunday School, 10 a.m.; worship, 11 a.m.; Laurence Runnels, guest speaker; covered dish, noon; singing, 1:30 p.m.; The Disciple Quartet, music; Jerry Guess, pastor.

**Puckett (Rankin):** April 25; 11 a.m.; Danny Burnham, guest speaker; dinner in fellowship hall at noon; Barry Ward, pastor.

**Goss, Columbia:** April 25; 11 a.m.; Matt Buckles, consultant, Church Administration-Pastoral

Ministries, Mississippi Baptist Convention Board, guest speaker; dinner in family life center; afternoon singing; William Wright, pastor.

**Bond, Philadelphia:** April 25; 11 a.m. to 3 p.m.; D. W. Green, pastor, preaching in morning service; special music by local young people; dinner served by church; singing in afternoon by The Southern Cross.

**Silver Springs, Osyka:** April 25; Sunday School, 10 a.m.; worship, 11 a.m.; dinner on grounds following service; Jubilation from McComb singing at 1 p.m.; Harold Scott, guest speaker; Byron Wilkinson, pastor.

## Correction

**Blue Mountain College Ministerial Alumni Day** will be held April 30, not April 23, as was previously published.

Other corrections in the schedule of the day's activities include: registration, 9:30-10 a.m.; and chapel, 10 a.m.

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## Uniform

### The bread of life



By Chuck Pourciau  
John 6:35-51

It was common for Jesus to use metaphorical expressions when referring to himself. In John's gospel alone, he refers to himself as the light of the world (8:12), the gate (10:7), the good shepherd (10:11), the way and the truth and the life (14:6), and the vine (15:5). The purpose of his use of metaphors was to help us understand him better. In this passage he referred to himself as the *Bread of Life*.

The identification of the Bread of Life (v. 35). Jesus very clearly identified himself as the Bread of Life. He went on to say that to partake of this bread is to satisfy spiritual hunger and thirst forever. How does one partake of this eternally satisfying nourishment? He does so through the exercise of faith.

Jesus appealed to a universal experience of man when using this metaphor, physical hunger. All can identify with the fact that hunger is a daily experience that can be satisfied only by eating more physical food. Yet there is no physical food that provides permanent satisfaction of hunger.

Jesus also appealed to another universal experience of man, spiritual hunger. As with physical hunger, man had found nothing that would provide his spiritual hunger with permanent satisfaction. Man will try many things in life in an effort to bring satisfaction and fulfillment. Yet he is disappointed time and time again. We have the good news that he will never be disappointed with Jesus. That is what makes evangelism such a fruitful venture. We are pointing people to something they have been searching for all their lives.

The mission of the Bread of Life (vv. 36-40). Jesus made a statement in verse 36 that many had seen him and still did not believe. They had seen the miracle power of Jesus in the feeding of the 5,000, but they saw nothing beyond the loaves and this power. This did not deter Jesus from his mission which he described in the following verses. His mission is to receive all who come to him in faith and give them eternal life. Also, they would be eternally secure in his care and he would raise them up on the last day.

Two points need to be understood about these verses. First, Jesus accepts *all* who come to him. Being able to partake of the Bread of Life is not based on past accomplishments or future performance. Second, the believer is eternally secure in Christ. In sum, the purpose of Jesus is to receive all who believe and then hold on to them. He stated that he would lose none that the Father had given him. The security of the believer is based on the Lord's ability to hold onto him and not on his ability to hold onto the Lord.

The grumbling of the Jews (vv. 41-42). The Jews grumbled and did not believe Jesus' teaching. They wondered how this son of a Galilean carpenter could have come down from heaven. People grumbled against God long before the first century. Just read the account of the exodus and you'll see the Hebrews grumbling about almost everything. Grumbling is also commonplace in this century. As wonderful as the news concerning the Bread of Life is, people will still grumble. We cannot allow their grumbling to deter us from continuing to tell this wonderful news.

The response of Jesus to the grumbling (vv. 43-47). Jesus informed them that their grumbling did not make them right. He told them that no one can come to him unless he is drawn by the Father. He drove his point home by stating that only he who believes in Jesus will have everlasting life.

In this response Jesus taught us about an important aspect of salvation. We come to Christ because we are drawn by the Father. We do not go searching for God. He comes searching for us. Salvation is entirely the work of God.

The power of the Bread of Life (vv. 48-51). Jesus was not the first bread to come down from heaven. During the wilderness wandering manna had come down from heaven. Yet those who ate the manna still died. Those partaking of the Bread of Life will never hunger or die. Jesus has the power to give man eternal life. It is an abundant life that begins now and extends throughout eternity. The offer has been made. How must man respond? "I tell you the truth, he who believes has everlasting life."

Pourciau is pastor, First Church, Louisville.

## Bible Book

### Messages against nations



By Guy A. Hughes  
Isaiah 13, 14

During the Second World War, the Axis powers — Germany, Italy, and Japan — desired to conquer the world. At the war's end, Germany and Italy lay in shambles. Japan, in prideful arrogance, continued to fight. President Harry Truman faced a dilemma. Should an all-out assault of Japan be mounted, or should he order the unveiling of the most powerful weapon known to mankind? Fearing the loss of thousands of American soldiers on the beaches of Japan, President Truman approved the use of the atomic bomb on Hiroshima and Nagasaki. The world was shocked at the awesome power of such a weapon and nations entered the Cold War, an age of fear due to the threat of nuclear annihilation.

Mankind fears the incredible power of its nuclear arsenals. However, in prideful arrogance, man thumbs his nose at the awesome power of God. It is time the leaders and the people of the world realize that one day every knee shall bow and every tongue confess Jesus Christ as Lord.

Isaiah knew God was sovereign over all nations. In a series of messages against foreign nations, Isaiah declared every human government will answer to God.

The Medes will destroy Babylon (13:17). Though Judah had vainly sinned against God and would soon face God's judgment, Isaiah prophesied of better days ahead. He reminded the people of God's love for them as his chosen people. This verse is a prophecy against Babylon. It predicts the conquest of the Babylonian empire by the Medes. The Medes, at this time, were not considered a world power. Isaiah's prophecy was probably met with skepticism. However, God, in his timing, used the Medes to judge Babylon.

The promised deliverance from Babylon (14:1-4, 12-15). Soon the Babylonians would come and conquer Judah. It would be a time in which there would be little joy. They would become an enslaved and oppressed people. In these verses, Isaiah gives them hope. The Lord's mercy will overcome their evil, sinful ways. In the same way God would defeat Babylon and deliver the people of Judah from bondage, he would one day defeat Lucifer, the arrogant rival of God. Lucifer's defeat would bring an end to his evil oppression over God's chosen ones. No kingdom can stand in opposition to the kingdom of God.

God promises to break Assyrian domination (14:24-27). Isaiah leaves the prophecy of future Babylon and returns to Judah's present trouble, Assyria. The message is the same: God's judgment is sure, but he, in his love, reaches out to his people despite their sin. His discipline is proof of his love. Man seeks to establish himself as ruler of the world. God cannot allow that, for only the Creator is fit to rule. His judgment of the nations would prove it.

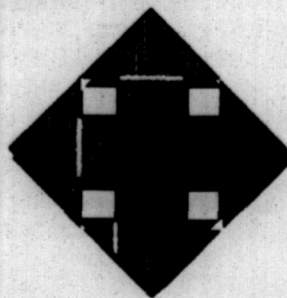
Nations rise and nations fall. Governments come and governments go. History is proof of this. As great as America is, its prideful arrogance is no match for the power of God. God's judgment against Judah should be stark warning to us not to turn from God. Vance Havner once said, "America is laughing itself to death in a vain attempt to drown its sorrows and forget its fears. Behind a thin veneer of hilarity, there are more broken homes, hearts, minds, and lives than ever in history. At the rate America is decaying morally, we shall have to change our national symbol from an eagle to a vulture." We may possess and have created the atom bomb, but never let us forget who created the atom.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

Hughes is pastor, Friendship Church, Grenada.

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## Life and Work

### Ready for challenges



By Laura Russell  
Acts 3:2-8; 11-13a, 16

The third chapter of Acts begins abruptly without giving us any idea of the amount of time between what happened on the day of Pentecost and the subsequent events. Suddenly, we find Peter and John going to the temple at the hour of prayer. It is interesting that the apostles still kept up the customs and habits in which they had been trained. They were well aware that the new faith and the old discipline would go hand in hand.

The challenge of the lame man (vv. 2-3). It was the custom for beggars to sit begging at the entrance to a temple or shrine. The beggar knew that when people are on their way to worship God, they are more likely to be generous to their fellow man. This beggar was 40 years old (4:22) and had been lame since birth. Every day he was brought by someone to the temple so he could ask alms to gain a livelihood. Giving money to beggars was considered praiseworthy in the Jewish religion. So the beggar wisely placed himself where pious people might see him on their way to worship at the temple.

Peter's words to the lame man (vv. 4-6). The man asked for alms, and Peter charged him to look at them. Apparently, the cripple was not in the habit of looking at his prospects. However, he did as Peter said, expecting to get more funds to add to his daily collection. Much to his disappointment, the apostles had no silver or gold to offer him. The lame beggar asked for money, but Peter gave him something much better — the use of his legs. "In the name of Jesus Christ" means "by the authority of Jesus Christ." The apostles were doing this healing through the Holy Spirit's power, not their own.

The healing of the lame man (vv. 7-8). Peter took the cripple by the right hand and raised him up. Immediately the man received strength in his feet and ankles. He began walking and leaping from his newly-discovered strength. He realized that this was an act of God and gave praise to him. As he entered the temple area, all the people saw him and knew that he was the man who had begged at the gate. They were awed by the miraculous healing act and by God's power.

The challenge of the people (v. 11). The healing of the lame man gave Peter the opportunity to deliver a message to those who had gathered in Solomon's colonnade. C.H. Spurgeon writes, "When the wondering people clustered around Peter and John, they were not at all at a loss for a subject upon which to address them. Those holy men were brimful of the gospel, speaking of a topic which laid dearest to their hearts. It should never be difficult to speak of Christ, for the gospel is always in season, always appropriate, and it will be sure to work its way."

Peter's explanation (vv. 12-13a, 16). Peter had an audience, and he capitalized on the opportunity to share Jesus Christ. He presented his message by telling 1) who Jesus is, 2) how they had rejected him, 3) why their rejection was fatal, 4) what they needed to do to change the situation. Peter felt it necessary to correct the mistake the people made. He denied that the healing came from his and John's own power. The power of healing came through the name of Jesus Christ. By using Jesus' name, Peter showed who gave him the authority and power to heal. The apostles did not emphasize what they could do, but what God could do through them.

The apostles stressed the power of the risen Lord. They never regarded themselves as the sources of power, only as channels of power. They were also well aware that there was no limitation to what the risen Christ could do through them and with them.

That is the secret of the Christian life. If a Christian thinks of what "I" can do and what "I" can be, there is nothing but failure, frustration, and fear; but when he thinks of "not I, but Christ in me," there is nothing but peace and power.

Russell is a member of First Church, Brandon.



# Spanish media center uses radio to reach Muslims

By Anne W. McWilliams

A billion people around the world — at least 60 million of them in North Africa — are crying out to Allah. Their need is for a knowledge of Christ. Yet in many countries no one can preach to them without fear of persecution or death. How can they hear without a preacher? How can they respond when they are forbidden to change their religion?

A media center in the south of Spain is using radio and literature to reach the Muslim. There the North Africa Radio Partnership, a coalition of Arab World Ministries, Trans World Radio, and Gospel Missionary Union, searches for ways to present the gospel of Jesus Christ in North Africa. Many evangelical groups, including Southern Baptists, as a part of Operation Mobilization World, combine their efforts with those of this center.

Radio programs written at the media center in Spain are aired in Arabic from Monte Carlo. For example, "Walking Together," a 30-minute program broadcast five nights a week, is designed to attract the Muslim listener — especially the young person. It presents Christian truths to the listener with little biblical knowledge; it is capable of reaching into

Africa.

As many as 400 letters a month come from listeners. In reply, the letter writers get a gospel of Luke and an invitation to join a Bible correspondence course. Those who enroll in such a course receive personal follow-up.

According to the media center director, "God is moving in the Muslim world today, perhaps as never before." He said, "We are seeing many people respond all over North Africa. There is a deeper understanding of the claims of Christ in response to new literature and broadcasts which we have prepared. In towns here and there,

small groups of new believers keep springing up."

One who finished the correspon-

as if I know it well, and it stays in my mind as though I had memorized it. Also, I told some of my friends about the gospel and they were astonished...."

From another who has finished several courses: "I am 18 and have begun to follow the 'right way' without any pressure from anyone. My faith in Christianity is based on a deep study of the Bible, especially the New Testament.... I have been especially impressed with the personality of Jesus. So I hope to practice my Christianity though I have never prayed in a church...."

The media center produced Christian literature used in witnessing to Arabs at Expo '92 in Seville, Spain, and at

the Olympics in Barcelona. At Expo, 14 Arab nations had pavilions; many Arab visitors came from countries completely or partially closed to the gospel message. In Seville, teams of Arab Christians from the Middle East, Europe, and America distributed invitations to the Arab Visitor Center where videos or Christian films and Christian literature were available.

Writers of literature and radio programs that stem from the media center are nationals whose mother tongue is Arabic. Some work short term at the center; some are in career positions. Both of the present radio writers grew up in Morocco. Another on the staff came from Egypt. The media center director is American. His wife, who teaches missionary kids in the area, is a Canadian.

"We need to develop even more material," the director said, "and to pursue even stronger our efforts of discipling and church-planting through the media and through follow-up... so 'that they might worship the Father in Spirit and in truth.'"

McWilliams is former associate editor, BAPTIST RECORD, and a member of Morrison Heights Church, Clinton.



## Evaluating "revelations" —

# Submission to the Holy Spirit, body of believers, necessary

By Paul E. Robertson

Last in a series

In last week's article, I raised the question of interpreting or authenticating contemporary "revelations." When a member of the church says, "God has told me to do such and such," or "The Holy Spirit is telling me to do this," or "The Spirit of God has led me to this understanding," what are we to do?

In the first article I mentioned that most of us as Baptists prefer to use the term illumination, rather than revelation, for those contemporary insights or leadings from God. The reason for this is that God's ultimate self-revelation occurred in Jesus Christ. With that self-revelation and the testimony of Scripture we have no need of new revelation.

On a practical level, how do we as Christians make judgments regarding illuminations or "revelations" that come to us or others? I would like to suggest three principles to guide us in this evaluative process?

First, depend on the Holy Spirit for guidance. Familiarity often blinds us. Jesus, speaking of the Holy Spirit said, "But when he, the Spirit of truth comes, he will guide you into all truth" (Jn. 14:13).

If we are open-minded, the Spirit will enlighten us. This is related to the doctrine Baptists call the priesthood of the believers. To quote *The Baptist Faith and Message*, "Baptists emphasize the soul's competency before God, freedom

in religion, and the priesthood of the believer." We affirm that each person has the right of direct access to God. The individual believer does not have to go through another to get to God. God's Spirit can illumine each believer.

The priesthood of believers does not mean we ought not to consult others. I think we can all agree that we should begin the process of evaluating "revelations" by asking the Holy Spirit to guide in the process. Our prayer should be that of the psalmist, "Open my eyes that I may see wonderful things in your law" (Ps. 119:18).

Second, submit the "revelation" to the authority of Scripture. Historically Baptists have affirmed the Bible as the supreme authority for faith and practice. Let Scripture judge its truthfulness. We should ask questions like: Is it consistent with the explicit teaching of Scripture? Is it consistent with the implicit message of Scripture?

We would like to think this step is easy. It is not. In interpreting Scripture we are faced with paradox. On the one hand we affirm the principle that the Scripture is intrinsically clear in the essentials. That is why persons without any formal theological training can read the Scripture and let it speak to them.

On the other hand, the task of interpreting Scripture can be exceedingly difficult. Fervent believers have read the Scripture and come out with diametrically

opposed understandings. At times, sincere believers have come out with strange, absurd, and embarrassing interpretations.

A few key principles can guide in the interpretive process. If we do not understand Scripture correctly, we will not have a clear standard. (1) The place to begin is: what did this mean originally? What did this text say then? How was it understood by those who wrote and read it? Cultural ideas and motifs must be recognized.

(2) The interpreter must also be concerned to let the theological truths emerge from the text. Let the difficult passages be interpreted by the clearest passages. Remember that the ultimate revelation has been given in Jesus Christ. Thus, it is wise to ask, is this interpretation consistent with God's self-revelation in Jesus Christ? This focus is seen in *The Baptist Faith and Message* statement: "The criterion by which the Bible is to be interpreted is Jesus Christ." Thus, when a David Koresh claims he is Jesus Christ, it really does not take long to dismiss that "revelation."

(3) Ask what is the meaning and relevance of the passage for today? What is the application for the contemporary situation? Making the leap from the biblical text the modern setting is sometimes difficult. It is not always easy to know what is historical particularity and what is eternal norm. Unfortunately, we often go into the text with our minds already made up. We go to the text with biases. Further, it is at

times difficult to separate the historical particularity from the eternal norm.

Third, submit the interpretation to the fellowship of believers. Your first reaction might be to say this is contrary to the concept of the priesthood of believers. The privilege of priesthood of the believers is given in the context of a community of believers. When one receives a "revelation" it might be well to submit to the fellowship of believers. God's Spirit speaks to the community of believers as well as the individual believer. Of course, there are several dimensions to this principle. If it were me that received such a "revelation," I would probably first submit it to a few trusted believers. I would sincerely ask them to pray and ask God's Spirit to guide them. I would seek their counsel. Of course, this is only helpful if I am willing to listen to their advice.

At times my "revelation" might need to be submitted for review to a larger group. Is my understanding consistent with God's work through the ages? We are certainly not bound by tradition. Nor do we want to try to limit God. But, if something is inconsistent with God's larger work, I surely should stop and ask questions.

There might even be times when I ought to submit my "revelation" to the local body of believers. I would want to share my "revelation" with the church and ask the people of God to seek God's leadership and submit this "revelation"

to the test of Scripture.

What if in sharing my "revelation" with the people of God they do not receive the same "revelation?" Several possibilities exist. I could be wrong. If so, I need to be thankful for the people of God for help. There have been times when I was certain that God was leading in a certain direction, but the people of God came to a different conclusion — they were right and I was wrong.

Robertson is associate professor of theology, New Orleans Seminary.

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